

THE

ל'פמ"ז

# SHEKEL



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False Shekels



# OUR ORGANIZATION

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## *The President's Message* *by Moe Weinschel*



Dear Member:

This is a call for HELP! We now have many members who are "snowbirds", who have a winter address and a summer place. Our problem is returned mail. The Shekel is sent to you via Non Profit permit mail. Undeliverable copies are returned via first class at our expense at \$3.45 with handling. Our mail is NOT FORWARDED and is returned as non deliverable or reporting a new address if the member has placed a forward mail card with the post office. We then re-mail those that have address correction via publishers periodical rate, thus adding more costs. In other cases, we do not re-send, as we do not have a valid mailing address. When that happens, we must remove the address from further mailings until we get a correction. In other cases we get a "Temporary Away" return with no indication of a forwarding address or when the away period is ended. Again we must stop mailing until correction is received. In these cases, besides the expenses, time is needed to upgrade and correct our records in the computer. That is why we are asking that you **PLEASE** keep us informed as to any address changes, temporary or otherwise.

There is an additional **CALL FOR HELP**. Our membership is aging and declining by attrition. We ask each of you to please help in recruiting new members. There is a membership application printed in the back of each issue of The Shekel. We ask that when you visit a professional office, (Doctor, Dentist, Clinic, Attorney etc.) that you leave a copy of The Shekel in the waiting room. Another location, many public libraries have facilities for literature distribution. The Shekel can be left in those locations. If you do not wish to part with your Shekel, send a note to me and I will gladly send a supply of back issues.

Shalom,



## **'FALSE SHEKELS', THE MEDALS THAT INFLUENCED MODERN HISTORY.**

**By Marvin Tameanko**

The genuine, ancient shekel, struck during the First War of the Jews against the Romans in A.D. 66- 70, was a historically important coin, often revered as a relic of the Bible, and it was imitated and reproduced for centuries afterwards. One large group of these shekel copies, sometimes called 'false shekels' or 'censer pieces', played an indirect part in the creation of the modern State of Israel but they have never been given the recognition or credit they deserve. Instead, these strange copies were considered to be quaint tokens of an 19<sup>th</sup> century religious revival and a renewed interest in the Bible among Christians. However, their history begins much earlier than this date and their origins or functions are far more interesting. The story of these false shekels or censer pieces perhaps begins at a reproduction of the Holy Sepulcher church in Prussia in 1480 with the fabrication of the first known copies and ends in England in 1917 with the famous Balfour Declaration, a document that favored the creation of a homeland for the Jewish people in the Land of Israel. But the line between these two events and dates is a intricate path through the history of the Jews in Europe.



A genuine shekel of the second year of the First War of the Jews against the Romans (A.D. 67). It weighs 14.2 grams and is 22 millimeters in diameter. This silver coin served as the model for the false shekels or censer pieces. The obverse depicts a chalice used in the Temple and the date is given above the vessel by the letters SB for year two, in Paleo-Hebrew script. The obverse inscription is SHEKEL OF ISRAEL. The reverse shows a branch of a pomegranate tree with three buds. The legend reads, THE HOLY JERUSALEM. *Greek Imperial Coins and their Values* by David R. Sear, no. 5630.

Some of these imitations of the shekel were given the label, 'censer pieces', because of a misinterpretation of a part of the design on the authentic coins. The ancient Hebrew letters, S B (Shin Bet), representing

**The "False Shekel" illustrations shown on the front cover of this issue of The SHEKEL were provided by Mr. James B. Duncan of Auckland, New Zealand.**



the date of year two, located above the chalice on the obverse of the most commonly found genuine shekel, was considered by the copiers to be smoke rising from the vessel. Because of this, the chalice was thought to be a censer bowl containing burning incense. Other authorities suggested the vessel was a pot of the biblical Manna giving off a holy mist. Similarly, the pomegranate branch with three buds on the reverse of the authentic shekel was interpreted as being the biblical rod of Aaron that miraculously flowered and budded. The inscriptions on the censer pieces were the same as those on the genuine shekels, that is, on the obverse, (censer or chalice side), SHEKEL OF ISRAEL. On the reverse (rod or branch side), THE HOLY JERUSALEM. However, the inscriptions on the imitations were engraved with the so-called modern, square Hebrew (Aramaic) lettering while the genuine shekel was inscribed with the ancient, paleo-Hebrew alphabet.

The origin of these censer pieces may be found in the 14<sup>th</sup> century when, even after the loss of the Crusader kingdoms in Palestine, Europeans continued to make pilgrimages to the Holy Land. These excursions were dangerous and sometimes resulted in death from the many illnesses and plagues that ravished the Middle East. Most of these voyagers were deeply religious Europeans, tracing the paths or walking in the footsteps of their Lord. Many of them wore pilgrims' badges or some other sign of their faith and, if possible, they acquired relics or coins to use as talismans on their voyage and to bring home as mementoes. Eventually the merchants in Palestine, lacking authentic artifacts or coins to sell to the pilgrims, fabricated imitations. Especially popular were medals or tokens that looked like shekels and were offered as examples of the 'Thirty Pieces of Silver' paid to Judas Iscariot for betraying Jesus. These became the most common types of early false shekels available in souvenir shops and many of them ended up being deposited in the home town churches of the pilgrims. Selling these tokens was a lucrative business and many other types of coin-like amulets were sold at European places of pilgrimage, especially in Rome. The popularity of these religious pilgrimages to the Holy land and the souvenir medals or badges purchased by the travellers continued right up into the present century.

The history of these censer pieces, has never been thoroughly documented. The best monograph on the subject was written by Dr. Bruno Kisch of New York city in 1941.<sup>1</sup> His essay on the subject classifies and illustrates 81 tokens from German, United States and private museums as well as his own extensive collection of 61 shekel tokens. However, much of the most recent research is not included in this work and the very important English-made tokens and the religious organizations connected



to them is entirely overlooked. As well, one of the more recent pamphlets on the censer pieces, titled *Jewish Shekel Tokens*, a 1972 privately published brochure by Frank Lapa of Los Angeles, is only a loose catalog of 24 types and it contains very little new information .

According to historians, the earliest dated, censer piece was supposedly made in 1584. This date appeared on the obverse, in pseudo-Hebrew numbers below the vessel, of a unique token, last reported in the possession of Mr. Guido Kisch of New York. This token was supposedly made in Prague at the time when eminent Mordecai Meysel, 1508-1601, was the leader of the city's Jewish community. For this reason, the owner of the medal in 1893 called it the 'Meysel Shekel'. The purpose of this medal can only be speculated upon but such shekel-like tokens usually served in the European Jewish communities as sentimental reminders of the ancient Jewish homeland or as Pidyon Haben coins for the ceremony of the redemption of the first-born son. Other similar, shekel tokens were used as receipts for charitable payments to the synagogue, as Chanukah Gelt, as badges of self- help societies, or as admission tickets to holiday events. As many of these medals are found with suspension loops attached, they may have also been worn as good luck charms or as amulets to ward of sickness and the 'evil eye'. The Meysel token resembles the authentic Shekel only slightly. As usual, the designs of the chalice and pomegranate branch are stylized or misinterpreted so that fumes seem to be rising from the vessel and the pomegranate branch looks like a leafy limb. The legends are the same as those on the authentic shekel but are given in the so-called modern, Hebrew, square or block lettering. A suspension loop was later attached to the top of this unique medal. Numismatists have determined that this token is actually a cast copy in silver, 38 millimeters in diameter, supposedly of an earlier, struck medal but with the date added to the mold used to make the later copy.



**The earliest dated censer piece, the 'Meysel Shekel', 1584. Type 'A' in Dr. Bruno Kisch's work, 'Shekel Medals and False Shekels'. (Hereafter cited as 'Kisch').**

Despite this data, most historians believed that the Meysel Shekel was not the first censer piece ever made and that some probably existed as



early as 1480. They connect the earliest pieces with George Emerich, 1422-1507, the burgomeister (mayor) of the city of Goerlitz, in Prussia. It was believed that he fabricated the first censer tokens after his return from a pilgrimage to Jerusalem in 1465 and sold them as souvenirs at a reproduction of the Church of the Holy Sepulcher he built in Goerlitz in 1480. This assumption cannot be confirmed from the burgomeister's biography but the Municipal Art Collection in the Museum of Goerlitz contains 36 examples of the various tokens which were sold at the shrine during the past centuries. Some of these are quite primitive and can easily be recognized as early, crude prototypes of a design that probably inspired the Meysel Shekel.



**A crude Censer piece, perhaps the earliest type manufactured in Goerlitz after 1480. Cast in bronze, 30.5 mm in diameter, weighing 16.8 grams. 'Jewish Shekel Tokens' by Frank Lapa (hereafter cited as Lapa), no. 19.**

Some authorities believed that the earliest graphic representation of the censer pieces appeared as an illustration of the biblical 'Thirty Pieces of Silver' in a painting, now in the Uffizi Gallery in Florence.<sup>2</sup> This painting was attributed to Lucas van Leyden who died in 1530. However, many experts believed that it was done by a much later artist, in the style of van Leyden, so it does not prove conclusively that such tokens had been made earlier than the Meysel Shekel of 1584. Also, the design of the tokens in this painting are exactly the same as one illustrated in a book published in 1604. This illustration is the first literary record of a censer piece and it appeared in a book by J. B. Villalpandus.<sup>3</sup> A detailed line drawing of the token was produced in this book and the author stated that it was a genuine, ancient shekel struck by the Jews. Physical proof that the Villalpandus type of token circulated in the 17th century is given by casts of these same pieces which were used by the English bell founder, John Palmer of Gloucester, from 1650 to 1663, to decorate some of his bronze church bells.<sup>4</sup>

**The plate from Villalpandus' book, 1604, showing the censer piece he believed to be an authentic ancient shekel despite the modern Hebrew letters in the inscriptions. It is exactly the same design as the tokens on John Palmer's bells. It is cataloged as Kisch, B4.**





In the 16<sup>th</sup> to 18<sup>th</sup> century, a great interest in ancient coins occurred, especially among the educated and aristocratic families of Europe, and many of these false shekels were palmed off as authentic, ancient coins. In the 19<sup>th</sup> to 29<sup>th</sup> century a substantial amount of documentation was published, to warn coin collectors about these false shekels still being offered in the marketplace. In the book, *Geschichte der Judische Munzen* by M. A. Levy, published in 1862, the author described the censer pieces and stated that they were the commonest of all the forgeries of Jewish coins. In 1895, the archaeologist, Sir John Evans, in an article in the *Numismatic Chronicle*, Vol XX, called attention to a false shekel being sold as a genuine coin in London. Finally, in 1920, the English numismatist, George F. Hill, published a paper titled, 'False Shekels', in which he mentioned all the above literary sources and explained the history and deceptiveness of these tokens.<sup>5</sup>

In the 19<sup>th</sup> century, western Europe, especially England, experienced a phenomenal revival in religious beliefs and Bible studies. Scientific discoveries and Darwin's theories about the evolution of man led to intense scholarly criticism of the Holy Writ and many religious sects, as well as the public in general, responded with a renewed interest in the events described in the Bible and the archaeological discoveries that could prove them to be true. The English became heavily involved in this spiritual renewal after Admiral Sydney Smith defeated Napoleon at Acre in 1799 and brought the ancient Holy Land into the British political sphere of influence. At that same time, English social organizations, such as the Palestine Association, were established (1804) to find ways of converting Jews to Christianity by emphasizing the commonality of the roots and credos of the two religions. To reinforce this philosophy, these religious organizations encouraged pilgrimages to the Holy Land and promoted the exploration and excavation of biblical sites. The Palestine Exploration Fund, founded in 1865, sponsored several archaeological excavations ostensibly to discover the history of the ancient Jews but also to prove the accuracy of the Bible. Many of these societies truly wished to make amends for the European persecution of the Jews but believed that the only way to do this was to make Jews into their Christian brethren. A typical organization with this objective was the 'London Society for Promoting Christianity Among the



Jews' founded in 1809. In 1910, they published a book titled 'Walks About Jerusalem', written by the Reverend J. E. Hanauer, as part of their endorsement of religious pilgrimages to Palestine. The Lord Archbishop of Canterbury, the patron of the society, stated in a preface to the book that this work was - "an act of repentance before God for the treatment of the Jews in this country in the past and in some parts of Europe - even to the present day". Underlying this genuine concern about the past ill treatment of the Jews was the popularly accepted prophecy that the second coming of Jesus could only occur when the Jews embraced Christianity. All during the 19<sup>th</sup> century, this intense religious fervor encouraged many people from England to embark on voyages to the ancient Holy land and they adopted as their badges or insignia the false shekels or censer pieces available in the shops that sold pilgrimage equipment and religious articles.

By 1840, many of the large medal and coin companies located in London England cast or struck these censer pieces and offered them to the public as religious pilgrims tokens or as true reproductions of the genuine shekel coin or of the biblical 'thirty pieces of silver'. Some of these tokens were fine examples of medalllic art and the authors even included their names in the designs. A remarkable example, struck after 1880 carries the name SPENCER . LONDON under the chalice on the obverse. In correspondence with Mr. James B. Duncan of Auckland New Zealand, who owns an example of this token, it was suggested that Spencer, may have been associated with the London firm, Toye, Kenning and Spencer, Masonic jewellers and providers of Masonic ritual implements. It had been reported by Dr. Bruno Kisch that American Masonic lodges sometimes used false shekel tokens in their proceedings, but none of these are actually of the censer piece design.<sup>6</sup> The London token may therefore have been a medallion used by an English Masonic chapter in their sacred rites.



**A London produced censer piece, probably made after 1890, signed SPENCER . LONDON on the obverse under the Chalice. It is struck in white brass, weighs 13 grams and is 35 millimeters in diameter. It may have been used in Masonic rituals. Lapa, no. 11.**

The English public became attached to these censer pieces and used them up until 1920 and perhaps even later. Over the years, many thousands



of the false shekels were cast or struck by German, Czechoslovakian, English and American manufacturers in several types of metal. Examples can be found in gold, silver, tin, iron, brass, bronze, lead, pewter and, in later years, in aluminum. Many types were made of white metal (sometimes called pot metal) a soft alloy of copper and tin that looked like silver and was used in making inexpensive kitchen utensils. Some of the later yellow brass tokens were washed with a thin coating of silver or gold and these can be found today with the plating partially intact. Many of these tokens were meant to be worn and they often have pins or suspension loops attached.

The later censer pieces were not only used as badges by Christian pilgrims but also as illustrations of ancient biblical coins by church study groups in Europe and by Sunday Schools in America. On January 7, 1857, the New York Herald newspaper published a notice advertising the sale of such a "Sunday School" shekel which was labelled as a "facsimile of the shekel of the sanctuary". This American censer piece, made by a Mr. A. Nicholas, differed from its European cousins only in that, on the reverse, the word JERUSALEM appeared on the right side of the token rather than on the left, perhaps to give a reading of JERUSALEM THE HOLY. In fact, there are numerous variations in the designs of the censer pieces, over 200 are known to date, and a complete catalog of types has never been attempted. Most large museums and numismatic societies have small collections of these false shekels available for study.

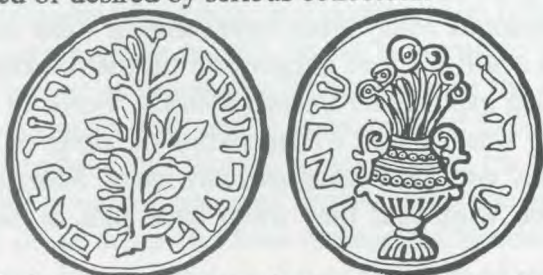


**The American censer piece, used in Sunday Schools, which can be dated to around 1857 from the notice in the New York Herald of that date. It is struck in silver, 35 millimeters in diameter and weighs 14 grams. It also was struck in bronze and brass. From the Kisch collection, Kisch B34.**

The last design types of these tokens, fabricated from 1890 to 1920, were usually cast in brass or made of silver plated brass but solid silver examples are also known. The tokens were well made from dies or molds on nicely round blanks. Over the years, the design of the censer and the budding rod became highly refined and the lettering became more accurate. However, the manufacturers often copied the older tokens or imitations casting them in molds made directly from the first copies and many crude



types exist. The last types of tokens fabricated are commonly found today, usually in coin dealers 'bargain trays' or 'junk boxes' because they are not highly regarded or desired by serious collectors.



**This is one of the last types of censer piece and it may have been issued after 1920. It is struck or cast in silver plated brass, 33 millimeters in diameter and weighing 9.2 grams. This is the type most commonly found at coin shows today. Similar to Kisch D1.**

The majority of the censer pieces were made during the great renewal of religion in the 19th century and were used to signify the wearers' belief and the truth of the words of the Bible. Displaying the token proclaimed an affirmation of faith just as if the wearer had gone on an arduous pilgrimage to the Holy Land. This intense religious revival affected many political parties, social organizations and church groups in England and the tokens also expressed a philo-Judaism that flourished among some of the intellectuals and politicians of Great Britain. The Balfour Declaration of 1917 was only a political document but the members of the government who formulated it were strongly influenced by this surge of religious feelings. Most of them fully agreed with the sentiments expressed by the Archbishop of Canterbury in his preface to the book 'Walks About Jerusalem'. In the end, the Balfour Declaration represented a utopian political policy that could never be implemented but it set the historical precedent and guidelines for the establishment of the modern state of Israel.

### Notes and Bibliography.

- 1 'Shekel Medals & False Shekels' by Bruno Kisch, in *Historia Judaica*, Vol. III, Oct. 1941, New York, pages 67 to 101.
- 2 The painting is noted by G. F. Hill in 'False Shekels' in his book *The Medallion portraits of Christ*, Oxford Press, 1920, page 87. This painting is rarely illustrated in the catalogues of the Uffizi gallery but a detail of the picture showing the Censer Pieces was reproduced in an article by Hill in *The Reliquary and Illustrated Archaeologist*, VIII, 1904, page 135.
- 3 *Apparatus Urbis ac Templi Heirosolymitani*, Vol. III, parts 1 and 2, by J. B. Villalpandus, Rome, 1604, page 390 and plate facing page 378.
- 4 Article on Palmer's bells by H. B. Walters in *Transactions of the Bristol & Gloucester Archaeological Society*, xxxiv, page 119. Also noted in Hill's 'False Shekels', footnote on page 90.
- 5 'False Shekels' in *The Medallion Portraits of Christ* by G. F. Hill, Oxford Press, 1920, page 78.
- 6 'Shekel Medals and False Shekels' as above, page 92.



## Rehovot: The First Independent Settlement

Eliahu Ze'ev Lewis-Epstein, the son of a prosperous bookseller, was born in Vilkaviskis, then part of Russian Lithuania in 1863. Lewin-Epstein joined Hovevei Zion after the 1881 Warsaw pogrom and was one of the founders of the Warsaw Benei Moshe. Together with Z. Gluskin, he established the Menuhah ve-Nahalat society whose aim was to establish an agricultural settlement in Erez Israel independent of Baron Edmond de Rothschild's aid and tutelage. The moshavah, financed by the settlers themselves, would serve as a model in its efficiency and leadership. He was sent by the society to deal with the purchase of land and the establishment of the settlement.

The land had been bought from a wealthy Christian Arab owner through the efforts of Yehudah Goor (Grasovski), Yehoshua Hankin, and A. Eisenberg. The settlement called Rehovot, "Wide Expanses," a name based on Gen. 26:22., was founded by First Aliyah immigrants from Poland in 1890. The settlers showed civic spirit and strove toward cooperation. Initially, they had to overcome many obstacles—the Arab neighbors' enmity, agricultural failures due to plant diseases and the like, and marketing difficulties of their grape and almond produce. During Rehovot's early years Lewin-Epstein was its spiritual leader and head of the settlement committee.



The rarest and most expensive of all settlement currency is the Rehovot 26 piastre note issued in 1892. This was a measure taken to overcome the shortage of small change and official Turkish paper currency. Rehovot employed many workers in its fields and these workers had to be paid twice



a month. They were at first paid with vouchers signed by the administrative clerk which were issued in the name of the worker. The main currency in circulation at that time was the French gold 20 franc coin, the Napoleon D'or. To convert this coin into small change would have incurred a loss of 4%.

The Menuhah ve-Nahalal society decided to print, in Warsaw, paper tokens of several denominations from half to 26 piastre denominations. None of the lesser denominations have survived, and only a couple of the 26 piastre notes are known. The Turkish silver "dollar" called medjide was equal to 26 piastres and thus this odd denomination.

Citriculture was introduced in Rehovot during the first decade of the 20th century and the population increased, particularly after 1906, with the settlement of immigrants from Yemen in the suburbs, e.g., Sha'arayim founded in 1912. Lewin-Epstein was one of the founders of the Carmel Society for the marketing of the wine produced in the Erez Israel settlements. He went to the U.S. on its behalf and there served as a director of the United Hias Service and treasurer of both the Federation of American Zionists and the Provisional Zionist Committee which organized the relief work for the yishuv in Palestine in World War I.

Lewin-Epstein then settled permanently in Palestine, where he served as a member of the Zionist Commission in 1919. He frequently traveled to the U.S., England and Germany to promote Palestine Jewish interests. His memoirs, *Zikhronotai*, appeared in 1932.

After World War I, Rehovot entered a phase of quick expansion. In 1922 the village received municipal council status. In 1932 the Agricultural Research Station of the Jewish Agency (since statehood under the authority of the Ministry of Agriculture) was transferred from Tel Aviv to Rehovot. In 1934 Chaim Weizmann founded the Sieff Institute in Rehovot and built a home in the moshavah in 1936. While throughout the 1930s and 1940s the citrus crop continued to constitute the mainstay of Rehovot's economy, industrial enterprises, particularly citrus preserve plants, were opened.

In 1949, the Sieff Institute was enlarged and became the Weizmann Institute. In 1952 the Agricultural Research Station became the Faculty of Agriculture of the Hebrew University. In 1948 Rehovot had 9,000 inhabitants and became a city two years later. The population increased rapidly in the first years of statehood, reaching 23,000 in 1953. Later, its growth continued at a slower pace with 29,000 inhabitants in 1958 and 36,600 in 1968. In 1970 the municipal area comprised 5,700 acres (22,800 dun.). Citrus and mixed farming still constituted an important element in the local economy, and Rehovot has become one of Israel's principal



centers for citrus packing, particularly after the opening of Ashdod port. Industry has been diversified and includes the production of artificial leather and chemicals, along with additional food-processing plants. In the late 1960s, a number of scientific enterprises connected with the Weizmann Institute added yet another element to the city's economy. The Kaplan Hospital is included in Rehovot's municipal boundaries.

The Weizmann Institute of Science in Rehovot was founded by Dr. Chaim Weizmann in 1945. It began as the Daniel Sieff Institute for science research. Dr. Weizmann set lofty international standards for the Institute, which very quickly became one of the foremost science research institutions in the world. The Weizmann friends decided, while celebrating his 70th birthday, to broaden the scope of the Institute and to name it after him. The Weizmann Institute of Science

In 1970, the Israel Government Coins and Medals Corporation issued a state medal commemorating the 80th anniversary of the founding of Rehovot and the Weizmann Institute of Science.

On the obverse side: Science is allegorically represented as a galloping steed thrusting forward upward: the rider on top, in control by holding the reins tightly. Symbols of various science disciplines form a continuous pattern and are interwoven to make up the form of horse and rider. The horse has two heads as if to indicate the eye beholds him only fleetingly and that he is already in another position hinting at the explosive development of modern science. On the rim, in Hebrew and English an inscription noting the anniversary. The letters and design show a punctured tape, out of an electronic computer.

On the reverse side: The official emblem of the City of Rehovot, oranges and books and a microscope, symbolizing the economic and scientific base of the city. On the medal these elements appear in a stylized composition in addition to the inscription in Hebrew: "80 to Rehovot 5650-5730". In English the dates given are 1890-1970.





## Dijon's Jewish History

Dijon is popular as a type of French mustard, but it is also the name of a city in the eastern part of France. Jewish presence in the city begins in 1196 when the duke of Burgundy placed the Jews of Dijon under his jurisdiction. Some time later he authorized the commune to admit additional Jews. Ducal charters of 1197 and 1232 specified the authority of the town over the Jews of Dijon. Jews could then only live in three streets; *the Rue de la Petite-Juiverie* (today Rue Piron), *the Rue de la Grande-Juiverie* (today Rue Charrue), and *the Rue des Juifs* (today called Rue Buffon). Their synagogue and a "Sabbath house" were situated in the *Petite-Juiverie*, while the cemetery was in the present Rue Berlier. This cemetery was confiscated after the Jews were expelled from France in 1306. Around the turn of the last century, in the ruins of this cemetery, about 50 Jewish gravestones dating to the 13th century were found.

Some Jews returned to Dijon in 1315 and after the readmission of Jews to the kingdom in 1359, a more important community was reestablished. But a short 35 years later, the Jews of Dijon again abandoned their homes when they were finally expelled in 1394.

Almost four hundred years later, in 1789, some Jews again settled in Dijon, their community belonging to the Lyons Consistory. Among the first things they did was to purchase ground for a cemetery northwest of the city. Slowly, the Jewish population grew from 50 families in 1803, to 100 families in 1869, and evidently at a much faster rate thereafter when you consider the magnitude of their synagogue.

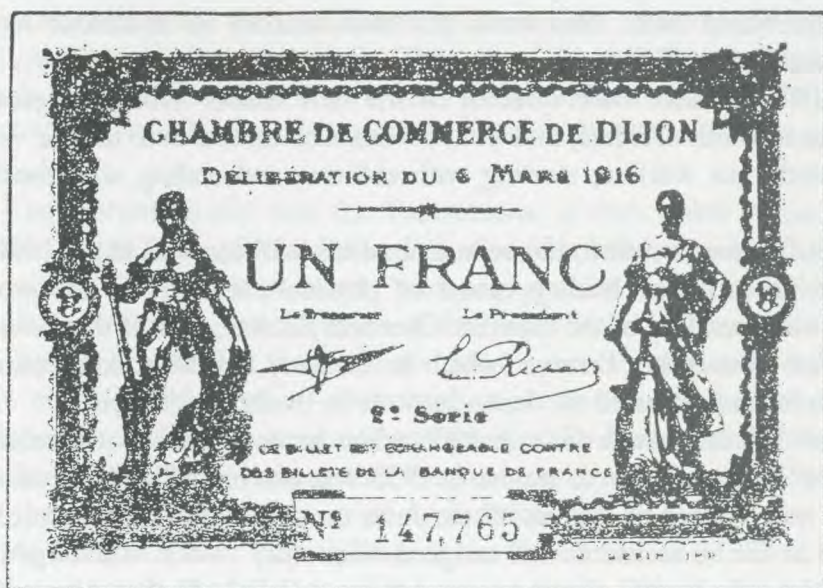
12 - DIJON - La Synagogue, dessin de l'abbé de la Sept. 1871





The illustration is from a vintage postcard, circa 1910, which pictures the synagogue in the *rue de la Synagogue*. Construction of this grand edifice was begun in 1873 and from information printed on the postcard it is stated was opened on September 11, 1879. It is evident that the number of Jews in Dijon had to be quite numerous to build and support a structure of this size.

During the First World War, the citizens of Dijon, like all in other French cities suffered greatly from the ravages of battle. Among other catastrophes was a shortage of coins and currency. Similar to other cities, the Chamber of Commerce in Dijon in 1916 issued scrip in 25 centimes-50 centimes, and one franc denominations. These circulated as money during the interim. The one franc note denomination note is illustrated.



Dijon was an important railroad center and under careful German surveillance during the Nazi occupation of France during World War II. The synagogue was emptied of its interior and served as a Nazi warehouse. Ninety Jews from Dijon perished in Auschwitz. After the war, Dijon's returning Jews rapidly rebuilt their community and by 1960 the community was again flourishing. When the French colony of Algeria achieved its independence, many Jews from North Africa settled in Dijon and by 1969 the Jewish community increased to over 1,000 persons.



## FRITZ HABER

Fritz Haber was born in 1868 in Breslau, Germany. His father was a prosperous chemical and dye merchant and an alderman of the city. After a period in industry and business, he went in 1893 to He entered the *Technische Hochschule at Karlsruhe* in 1893 and by 1906 he had the position of professor of physical and electrochemistry. His work on carbon bonds led to a rule bearing his name.

His most important work, started in 1904, was the discovery of a method to produce ammonia from hydrogen and nitrogen. His laboratory demonstration interested Bosch, Bergius, and the Badische Anilin-und Sodafabrik companies, and they eventually developed the process into a commercial operation. Fritz Haber was awarded the Nobel Prize in chemistry in 1918 "for the synthesis of ammonia from its elements". During the First World War, this work of Haber was to be invaluable to the German military effort.

In 1911 he was made director of the new Kaiser Wilhelm Research Institute in Berlin-Dahlem, and in 1914 this was turned over to war work, particularly gas warfare, starting with chlorine and ending with mustard gas.

After Germany's defeat, he reconstituted his Institute, and in the 1920s it became probably the leading center of physical chemistry in the world. Haber was president of the German Chemical Society, and of the *Verband deutscher chemischer Vereine* (which he created), and after some months spent in Japan he created the Japan Institute in Berlin and Tokyo.

Haber left the Jewish faith in 1906 when he converted to Christianity. With the Nazi accession to power in 1933 was not immediately threatened but he was ordered to dismiss all the Jews on the staff of his institute. He refused to fire his assistants and resigned when they were discharged by the Nazis. His health, already poor, deteriorated even further. He went to a sanitarium in Switzerland, where he died in 1934.

In 1952 a tablet was unveiled in Haber's memory at the Kaiser Wilhelm Institute. The illustrated medal was sculpted by Ivan Sors for the Samuel Friedenberg collection of Great Jewish Portraits in Metal at the Jewish Museum in New York.





## Under the 'Jewish Flag'

by Moshe Kohn

The Jewish Brigade that fought with the British Army against the Germans and Italians in World War II, under the 'Jewish flag,' was officially established on September 20, 1944. But the 'Jewish flag' was formally flown for the first time by a Jewish 'Palestinian' unit in the British Army on July 2, 1942. That happened in the Western Desert, during the successful Allied campaign to stop what had seemed the unstoppable eastward advance of German Field Marshal Erwin Rommel's Afrika Korps.

It did not happen under British auspices, however; in fact, the flag was flown in violation of British regulations. It happened under French auspices, and at the firm order of the commander of a Free French force participating in the campaign. The story is told by the late great Dutch-Canadian journalist Pierre van Paassen in his classic "The Forgotten Ally" (N.Y., Dial Press, 1943), in the chapter called 'The Best Kept Secret of the War.'

That 'forgotten ally' was the 'Palestinians,' a term which in that period alluded to the Jews of Mandatory Palestine who had enlisted in the British war effort. The 'best-kept secret,' zealously guarded by British officialdom, was the extent of the participation of the 'Palestinians' in that effort.

Remember: At that time, and up until the reestablishment of the Jewish state in 1948 and to some extent even in more recent years, local Arabs indignantly rejected the designations 'Palestine' for the land and 'Palestinian' for themselves. They insisted that the land was really 'Southern Syria' and that they were 'Arabs' of 'the great Arab nation.'

As for 'Palestinian' participation in the British war effort: Some 18,800 of the country's 484,000 Jews were serving in the British armed forces in 1942, with the encouragement of the Jewish Agency, as compared to some 9,000 out of about 1,600,100 Arabs. And British Brigadier John Glubb, creator and commander of what was then Transjordanian King Abdullah's Arab Legion - and not a friend of the Zionist endeavor - said that except for the Legion, "every Arab force...previously organized by us mutinied and refused to fight for us, or faded away in desertions" at the time of several Arab pro-German and pro-Italian insurgencies and attempted insurgencies (quoted in "The Siege" by Connor Cruise O'Brien, N.Y., Simon & Schuster, 1986).

Van Paassen's 'best-kept secret' concerns primarily the saga of an engineers company of 500 Jews in the King's West African Rifles at Mechili, Libya. The men of the company, led by Major Felix Liebman of



Tel Aviv, were laying down a 12-square-mile minefield against Rommel's advance when they were spotted by German scout planes. To make a long and gripping story short, for several weeks they were strafed and bombed from the air and bombarded by German and Italian tanks. They, in turn, knocked out several score tanks and repulsed wave after wave of German and Italian foot soldiers.

At one point, the Germans sent a soldier with a white flag to offer the company the opportunity to surrender. Liebman rejected the offer, and, pointing to the blue-and-white flag mounted on a makeshift base, told the German: 'We have no white flag; we have only this blue flag of Zion.' The German said with astonishment: 'You are Jews?!' and left. The siege continued, and by July 2, when the Jews repulsed the last assault, only 23 men were still alive.

That day, a column of trucks came along bearing the remnants of a Free French unit that had held the line against the Germans in a bitter month-long battle at Bir Hakheim and was now retiring to the rear. The French commander was General Marie-Pierre Koenig, who embraced Liebman and emotionally congratulated him and his men for having held out at Mechili. As the exhausted Jews mounted the trucks while the French loaded the remaining equipment, one of the Jews took down the 'Jewish flag' and started to fold it.

Koenig asked why he was folding it. Liebman told him that the British did not permit the Jews to fly it. Koenig retorted: 'I am in command here! I don't give a damn about those regulations! That flag goes on my car in front, next to the [French] Tricolor. That is where it belongs. We have come through victoriously, the two of us.' He then turned to his men and called: 'Legionnaires! The Jewish flag! Salute!'

Koenig, whom Gen. Charles de Gaulle soon afterwards appointed commander-in-chief of the French Forces of the Interior, the resistance forces in occupied France, remained a staunch friend of the Zionist movement and, later, of Israel, breaking with de Gaulle. He died in 1972 and was posthumously given the rank of marshal.

The British stubbornly resisted the persistent lobbying efforts of the Zionist movement, led by Chaim Weizmann, and its Jewish and non-Jewish supporters for the formation of a special 'Palestinian' Jewish unit in the British army, serving under the Zionist blue-and-white flag and wearing a Jewish emblem. This, despite prime minister Winston Churchill's frequent lip service to the establishment of such a unit and to Zionism in general.

Churchill had acknowledged the Jewish Palestinians' role in the war in a message he sent to Rabbi Stephen S. Wise to be read at an anti-German rally in New York on December 12, 1942, saying, *inter alia*: 'The first



defenses of Palestine are the armies fighting in the Western Desert in which Palestinians are playing their full part.' Finally, on July 26, 1944, Churchill, overriding the strong objections of his Foreign and War Offices, sent his War Secretary, Sir James Grigg, a note saying: "...I cannot conceive why this martyred race, scattered about the world and suffering as no other race has done at this juncture, should be denied the satisfaction of having a flag... ("Winston Churchill on Jewish Problems" by Oskar K. Rabinowicz, N.Y., Thomas Yoseloff, 1960).

Four weeks later Churchill flew to the headquarters of General Sir Harold Alexander, commander-in-chief of the British forces in the Middle East, and there authorized the establishment of the Jewish Brigade "to fight as an integral part of Alexander's army" ("Churchill: A Life" by Martin Gilbert, London, Mandarin Paperbacks, 1992). He said that "surely [the Jews] of all other races have a right to strike at the Germans as a recognizable body."

It is quite possible that the tattered colored silk screen of the Jewish National Flag portrayed on the obverse of the Hatikvah State Medal issued in 1995 bears a striking resemblance to the one French Commander General Marie Pierre Koenig had placed alongside the French flag in front of his vehicle in 1942. Hatikvah - the hope- is not just expectation and anticipation, but more. It is the national anthem, written in 1887. There is no symbol of the Jewish people more definitive than Hatikvah and the blue and white flag.

The reverse of the medal shows a satellite photograph of the Land of Israel with stars in the background at the top. To the left, the inscription "To be a free people in our own land" in Hebrew and English.





## CLERMONT-FERRAND

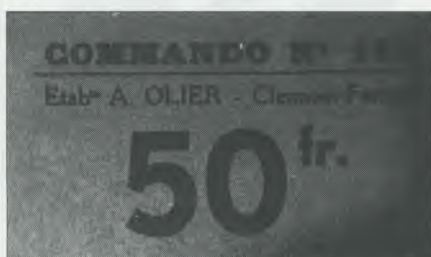
Clermont-Ferrand is the name of a city in Auvergne, France; capital of the Puy-de-Dome department. The oldest written records to mention Jews in France, which confirms their presence there, dates back at least to 470. These are attested by several letters of Sidonius Apollinaris, bishop of the town at that time. The Jews in the locality maintained fairly friendly relations with Bishops Gallus and Cautinus, but the situation changed with Bishop Avitus, who in 576 forced over 500 Jews to accept baptism, with the remainder fleeing to Marseilles.

A new community was formed at the latest during the tenth century in the quarter of the town whose name Fontgieve ("Fountain of the Jews") still preserves their memory. A hillock nearby is known as Montjuzet, Mons Judeorum, "Mountain of the Jews"). Although Jews were to be found in Auvergne in considerable numbers during the remainder of the Middle Ages, there is no evidence that any resided in Clermont-Ferrand itself. A prayer room appears to have been established in about 1780. A new community was organized at the beginning of the 19th century numbering 25 to 30 families in 1901 belonging to the consistory of Lyons until 1905.

During World War II, many Jews took refuge in Clermont-Ferrand. Their number reached 8,500, but from the summer of 1942 they were compelled to leave by the police and many were placed in the Commando No. 142 internment camp. This was a camp established by the Vichy government for "political prisoners." Among the more illustrious occupants of the camp were Robert Rothschild, of the Rothschild banking house and Pierre Mendes-France. Mendes-France later became Prime Minister in a post war French government.

A fifty franc scrip token, printed in black on red cardboard is illustrated. These were issued in seven different denominations from half to 50 francs. The text reads "Etab. A. Olier - Clermont Ferrand." Companies which employed prisoners of war in private industry issued their own currency. Most of these companies were mines or quarries.

There were approximately 800 Jewish residents in Clermont-Ferrand in 1969. The community had a synagogue, a cultural association, a talmud torah, etc.





## A SYNAGOGUE IN AFGHANISTAN

The Mongol invasion, epidemics, and continuous warfare made inroads into Jewish communities in Afghanistan throughout the centuries. Little is known about them until the 19th century when they are mentioned in connection with the flight of the Jews of Meshed after the forced conversions in 1839. Many of the refugees fled to Afghanistan, Turkestan, and Bokhara, settling in Herat, Maimana, Kabul, and other places with Jewish communities, where they helped to enrich the stagnating cultural life.

Nineteenth-century travelers state that the Jewish communities of Afghanistan were largely composed of these Meshed Jews. Mattathias Garji of Herat confirmed: "Our forefathers used to live in Meshed under Persian rule but in consequence of the persecutions to which they were subjected came to Herat to live under Afghan rule." The language spoken by Afghan Jews is not the Pushtu of their surroundings but a Judeo-Persian dialect in which they have produced fine liturgical and religious poetry. Their literary merit was recognized when Afghan Jews moved to Erez Israel toward the end of the 19th century. Scholars of Afghanistan families such as Garji and Shaul of Herat published Judeo-Persian commentaries on the Bible, Psalms, the Torah, and other works, at the Judeo-Persian printing press established in Jerusalem in the early 1900's.

The Jews of Afghanistan did not benefit from the activities of European Jewish organizations but economically, their situation in the last century was not unfavorable as they traded in skins, carpets, and antiquities.

The city of Herat, in West Afghanistan, was once an important stop along the Silk Route and the capital of Central Asia's Timurid civilization (1393-1507). It is also the site of some of the world's most spectacular medieval Islamic architecture as well as of a distinctive vernacular building tradition. Tragically, after the ravages of some twenty years of civil unrest, natural disasters and neglect, much of this unique heritage has been lost..

Two objects have been uncovered with Hebrew characters; a large foundation stone and a smaller stone tablet, possibly a tablet of law. It has been said that they came from the "*Mosque of the Jews*". Apparently, both artifacts had been brought to a workshop for safekeeping, after the Jews left Herat at some time after 1978 just after their synagogue collapsed due to lack of maintenance. Both objects supposedly would be given back to the Jews when they returned to Herat.

Although there were previously "several" synagogues and other buildings used exclusively by the Jewish community none have remained. In a 1978 survey of Herat, four synagogues were listed--as well as a Jewish



bath, or *hammam-e yahudiha*. The buildings were located in the Bar Durrani and Momanda sections of the old city which is an area previously known as the *mahalla-yi musahiya*, the "neighborhood of the Jews" and which is located in its northwest and southwest quarters. The names of the synagogues were given as *Mulla Ashur*, *Yu Aw* and *Gul*; the fourth was unnamed. The bath was labeled as the Hajji Muhammad Akbar Bath, or *Hammam-e Yahudiha*. Each of these structures, all of which are of mud brick have been located.

The adaptive use of these buildings mirrors the cultural transition which the former *mahalla-yi musahiya* has undergone over the past twenty years. The *Hamman-e Yahudiha* now serves the Muslim males of the quarter. The *Mulla Samuel Synagogue* is currently used as a maktab, or primary school, for boys. The building formerly known as the *Gul Synagogue* has been converted to the Belal Mosque.

The once magnificent *Mulla Ashur/Mulla Garji* building which, when intact, featured elaborate painted stucco decoration, lies in ruins, the result of disuse and neglect. Its front courtyard is now used for housing, and bricks from the synagogue are being recycled for this accommodation. The ground floor of the *Yu Aw Synagogue* is also being used for housing.

Of these buildings, it would be preferable to document *Yu Aw*, as its present appearance is closer to its original function than any of the other three former synagogues. The *Yu Aw Synagogue* is located in the Momanda neighborhood of the old city. From the street, a low passageway is entered through a wooden door which leads into the courtyard. Like the other three synagogues in this area, this building, which is of mud brick with a baked brick foundation, is two floors in height, with an interior courtyard. The Torah ark is built into its Western wall.

The remains of this building are in precarious condition. The central courtyard, which was once paved, has been reduced to the ground, as its brick pavement has been recycled for other construction. The remains of the building on the east, north and south sides of the courtyard are now used as family housing. room. Although the foundation of the building west of the courtyard seems intact, two of its rooms are completely ruined. Parts of the roof, which is of mud brick, have collapsed, and there is water damage to the remaining ceiling and walls from the rain. The east facade of this structure is partially open, and the main prayer hall on the second floor is exposed from this side and on the north side, where the roof over the stairway has collapsed. The main prayer hall still has much of its painted stucco decoration, which is primarily floral, with a strong Persianate influence, e.g. the flowering "trees of life" and the butas, or paisley motifs,



set to either side of the Torah ark on the western wall. Painted stucco decoration with multiple floral medallions on a sky blue ground is also featured on the underside of arches on the east facade. The ark is elevated and is reached by stairs. The room itself is octagonal in shape. To either side of the ark are air vents with lattice screens. There are also recessed niches with shelves to either side of the ark. Pre-1978 photo documentation shows that these were used for the storage of prayer shawls, books and other ritualistic objects.

On the south side of prayer hall is an arcade with a partition with small decorative openings which served as the women's gallery. The low open *tevah*, or raised platform for reading the Torah, which is placed below the central dome, remains intact and there is a second, smaller low platform between the *tevah* and the south wall.

There are three Hebrew inscriptions on the north wall above the stairway. Two of these are scratched into the wall, and the third is in pencil. There is a fourth inscription, also in pencil, in one of the recessed niches on the south wall of the hall. The fact that the penciled inscriptions are clearly legible suggests that they have been recently executed, and that there may still be Jews living in the area.

The illustrated banknote circulated in Afghanistan at the time of the great exodus of Afghan Jews to Israel in 1948.



The idea for this article came from Joel Hettger, who suggested we visit the online web site of the Jewish Community of Herat. Most of the information about the synagogue was obtained this way. That there was a thriving Jewish community in this Islamic region is almost beyond comprehension



## A Jewish Lord Mayor of London by Isadore Harris

Sir George Bart Faudel-Phillips was born in 1840 in England. George Phillips, who derived the name of Faudel from his uncle, was educated at University College School, completing his studies in Berlin and Paris. He then entered his father's business.

He was appointed sheriff of London and Middlesex in 1884. In 1885, he succeeded his father as alderman of the ward of Farringdon-Within. In 1894, he became a governor of the Honorable Irish Society. The following year he was created high sheriff of the county of London, and in 1896 became lord mayor of the city of London.

As chief magistrate of the city, Faudel-Phillips received Queen Victoria at Temple Bar on the occasion of the Jubilee thanksgiving service which was held at St. Paul's Cathedral. His year of office was one of remarkable philanthropy. He raised funds which amounted, in the aggregate, to more than £1,000,000 for the relief of the famine in India and for other charitable objects.

He was the recipient of numerous honors at the close of his term of office, when he was created a baronet, and, in recognition of his services to India, received the Order of the Indian Empire, which is illustrated. He held many municipal and charitable offices in connection with the city of London and received numerous foreign decorations.

Sir George Faudel-Phillips served the Jewish community as president of the Jews' Orphan Asylum and of the Society for the Relief of the Jewish Blind.





# About HALUKKA

by Edward Schuman

During the closing years of the 19th century and the beginning of the 20th century, Palestine was economically poor and was ruled by a retarded and corrupt Turkish Government. The plight of many elderly Jews, who emigrated to the Holyland became a matter of concern. The support given by the Jews of the Diaspora to their brothers in Palestine was customary even in ancient times and there are references to it in the period of the Mishna and Talmud. *Halukkah* is the term usually used to define the financial allowance for the support of the Jewish inhabitants of Erez Israel from their coreligionists in the Diaspora.

A system of *Halukka*, promissory notes signed by representatives, mostly renoun rabbis of local European Jewish communities, had been in effect for several generations. These obligations were promises to pay certain sums of money at a future date and because of the stature of the European rabbis and prominent personages who affixed their signatures, they were accepted throughout the *Yishuv*. Generally the *Halukka* allocation was far from sufficient to provide for the requirements of those who received it. Since the possibilities of gaining a livelihood were extremely limited, most of the *Halukka* beneficiaries lived in poverty



The illustrated *Halukka* note, also sometimes referred to as a *Kollel* note is from the *Kolel Austria Galizien*. It was issued in 1913 for the amount of 200 Piastres and signed and sealed. When World War I started, Jewish Palestine became cut off from these funds. Residents of yeshivas, orphanages and old folks homes became destitute and faced outright starvation. To alleviate this situation a system of scrip or receipts were issued by recognized organizations. One example, the Jewish Community -



Jaffa District issued receipts which could be redeemed for food. These were were hand signed by officers and rabbis in amounts for 100 paras worth of MEHL (flour) and 50 paras worth of BROT given to those in dire need. As these receipts became an obligation of the Jewish Community-Jaffa District; they were honored and later redeemed.



While glancing through eBay Judaica listings on our computer, we came across the two illustrated unissued receipts of *Hilfskommission 1915 für Palästina*. These are from the collection of A.I.N.A. life member Dr. Samuel Halperin. I told Sam we would attempt to research these items in the SHEKEL.





The denomination in heller signify they are from the Austrian branch of *Hilfsverein*, and were used in place of local money in Palestine in 1915.

*Hilfsverein der Deutschen* was founded in Germany in 1901. Its goals were to improve the social and political conditions of Jews in Eastern Europe and the Middle East.. *Hilfsverein* was planned as a central body for German Jewry similar to the French Alliance Israelite Universelle. *Hilfsverein* called the Vienna Conference of 1903 to organize relief for Russian Jewry, and a similar conference in London in 1905. During the 1905 revolution in Russia it gave financial help to the Jewish self-defense groups.

Following a policy of assisting only "organized emigration" of Rumanian Jews, *Hilfsverein* decided in 1902 not to help those emigrants who were stranded in Germany, but instead to help the Jews in Rumania itself. *Hilfsverein* became the agent of Jacob Schiff's project (the Galveston Plan) to sponsor Russian Jews emigrate to the southern United States instead of migrating to New York City. However the autocratic nature of the German regime was unwilling and unable to assist Jewish emigration to Germany.

The *Hilfsverein* policy was guided by pro-German political objectives to secure influence in Turkish Palestine. Its attempt to force German language in teaching at the planned Haifa Technion University in 1913 caused an international furor in Zionist circles.

On the eve of World War I the it had over 10,000 members in Germany and Austria and followers in America, Russia, and Palestine.

After the defeat of Germany, the *Hilfsverein* ceased to play any major role in international Jewish matters. It allied itself with the *Alliance Israelite Universelle* and other non-Zionist organizations. Through its 290 local committees in Germany (in 1930), the *Hilfsverein* concentrated mainly on helping Jewish emigration from and via Germany and assisted approximately 350,000 Jews to leave between 1921 and 1936.

After the advent of the Nazi Reich, the *Hilfsverein* (which in 1935 had to change its name to *Hilfsverein der Juden in Deutschland*, ("Relief Organization of Jews in Germany")) was unable to continue with relief work abroad. *Hilfsverein* initially mistakenly advised German Jewry to postpone emigration as long as possible but was forced by circumstances to aid those who wished to leave. The Jewish relief organization was officially dissolved in 1939 though it continued to exist until 1941 as an emigration section of the *Reichsvertretung der Juden in Deutschland*.



# Leipzig's Jewish History

In Leipzig, Germany, an organized community with a synagogue and a school existed at the end of the 12th century. The community and its synagogue are mentioned in a responsum of Isaac b. Moses of Vienna between 1250 and 1258; Jewish money-lending activity is also noted. The fair regulations of Leipzig of 1268 guaranteed protection to all merchants, and moved the day of the market from Saturday to Friday for the benefit of the Jewish merchants.

The Jewish community may have suffered during the Black Death persecutions, for the margrave disposed of their synagogue in 1352. In 1364 a *Schulmeister* and other Jews are again mentioned; they lived in the *Judenburg*, which had its own entrance gate. The Jews in Leipzig were probably not expelled in 1442 as the city historians record (though their status did deteriorate), but only after the expulsion of all Jews from Saxony in 1540. Their right to attend the fairs, held three times yearly, remained unaltered.

Between 1668 and 1764, 82,000 Jews attended these fairs, and decisively influenced their business; Leipzig's growth as a center of the fur trade was due to Jewish activities. Jews, however, were prohibited from opening shops facing the streets, and from holding services. Jews who died during the fairs had to be buried in Dresden, or elsewhere, until a cemetery was opened in 1815.

A permanent Jewish settlement was founded in 1710 when Gerd Levi, mintmaster and purveyor, received rights of residence. The number of "privileged" Jewish households allowed residence in Leipzig grew to seven by the middle of the 18th century. After the Seven Years' War (1756–63) Jews held services during the fairs in a number of prayer rooms, according to *Landsmannschaften*. By the end of the century 40 to 50 Jewish merchants were living in Leipzig who employed clerks, servants, agents, and *shohatim*. A law issued in Saxony in 1837 permitted the establishment of a community in Leipzig, though permission to build a synagogue was withheld.

A prayerhouse, influenced by Reform tendencies, was opened and Adolf Jellinek was employed as preacher between 1845 and 1857. Due to his efforts a new synagogue was built and consecrated in 1855. In 1869 a Reform synod was held in Leipzig, and the *Deutsch-Israelitischer Gemeindebund* was founded, led by leaders of the Leipzig community.

After 1868/69, with the abolition of all anti-Jewish restrictions, the number of Jews increased greatly by immigration from Galicia and Poland. There were 7,676 Jews living in Leipzig in 1905, and 13,032 in 1925,



making it the largest Jewish community in Saxony. As many of the newcomers were Orthodox, a separate community and synagogue was organized.

In August 1938, there were 10,800 Jews in Leipzig. In October those of Polish citizenship were deported, and during the Kristallnacht the two main synagogues were burned down, shops looted, and the funeral hall demolished. Many Jews emigrated, and by early 1942 approximately 2,000 remained, living in a special quarter, in "Jewish houses" (*Judenhaeuser*). During 1942 over half were deported to Riga, Belzyce, and Theresienstadt; the last transport, of 169, took place on Feb. 14, 1945, to Theresienstadt.

After the war a new community was reorganized. The Broder Schul synagogue was restored, as were the funeral hall and cemeteries. The community, which numbered 120 in 1968, was under the supervision of an East Berlin rabbi and religious services have been led from 1950 by the *hazzan*, Werner Sander, who organized a choir and recorded liturgical music.

During the aftermath of World War I, hard currency, both coins and paper money disappeared and at the same time a super inflation occurred in Germany. This led to the issuance of so called notgeld, paper substitutes for money. Aside from cities, small and large businesses issued this scrip. Among the more collectibles are those issued by major banks. It is these which are used as the numismatic illustrations.





## FREIBURG IM BREISGAU

Freiburg Im Breisgau is the name of a city in Baden, Germany. Like most towns and villages in Europe it has a Jewish history. Jews were imprisoned there in 1230 by the town's overlord, but later released by King Henry VII. Rudolf of Hapsburg levied taxes from the Jews there in 1281. In 1300 the counts of Freiburg ratified the ancient rights of Freiburg Jewry. The rights to their taxes, which had been given for a short time to a Basle burgher, were restored in 1310 to the counts' authority, who granted the Jews a special privilege in 1338. About this time the Jews owned 15 houses, near the synagogue and in other streets, shared by several families.

The Jewish community, except for pregnant women and children, was massacred by burning after one month's imprisonment, during the Black Death (January 1349). Emperor Charles IV permitted the counts to resettle Jews in Freiburg in 1359. In 1373 a Jewish physician named Gutleben was given permission to live there. In 1394, the Austrian overlord ordered that Jews should wear a special garb, with a coat and cap in dull shades. Jews were prohibited from leaving their houses during Holy Week and from watching the religious procession. At that time, the weekly rate of interest was set at 0.83%.

In 1401 the Jews were again expelled from the city although individual Jews were admitted from 1411–23. The expulsion became final in 1424 but Jews continued to live in the nearby villages and towns. In 1453, due to complaints from non-Jewish town business people, they were prohibited from doing business in the city.

Some Hebrew works were printed in Freiburg in the 16th century as the result of difficulties in obtaining Hebrew printing in Basle. Israel Zifroni printed a number of Hebrew books, among them Benjamin of Tudela's *Massa'ot* (1583), Jacob b. Samuel Koppelman's *Ohel Ya'akov*, and the first edition of Aaron of Pesaro's *Toledot Aharon* (1583–84). In 1503 and 1504, editions were issued of Gregorius Reisch's *Margarita Philosophica* which included a page with the Hebrew alphabet in woodcut.

By the early 17th century Jews were able to enter Freiburg on business, if they were accompanied by a constable. The first Jew received a medical degree from Freiburg University in 1791. There were 20 Jews living in Freiburg by the year 1846. Following the Baden emancipation law of 1862 a congregation was formed in Freiburg in 1863, and a synagogue was consecrated in 1885. It was burned down under the Nazis in 1938.

Among the distinguished Jewish professors who lectured at Freiburg University were the philosopher Edmund Husserl, the economist Robert Liefmann, the jurist Otto Lenel, Fritz Pringsheim, the classical papy-



rologist, and the biochemist Siegfried Tannhauser. From 1933–35, along with six other Jewish professors, they were dismissed.

Jewish population numbered 1,138 in June 1933, or about 1.5% of the total inhabitants of the city. After the Nazi rise to power many left, but 474 remained in May 1939. In 1940, 350 Jews of them were expelled from Freiburg and interned by the French in the Gurs concentration camp. During 1941–2 most were deported to the east as were almost all survivors from Gurs. After the war 15 original Jewish inhabitants returned to Freiburg, soon joined by 78 Jewish displaced persons, who lived there in 1945. The Jewish population grew to 225 in 1968. A new prayer hall was consecrated in 1953. The university acquired the grounds where the synagogue once stood and it is commemorated by a memorial plaque. The *Freiburger Rundbrief*, a journal dedicated to Christian-Jewish understanding, is published in Freiburg.

Along with countless other cities and municipalities Freiburg issued revenue bonds for capital improvements. One of the more attractive bonds, it is printed in color and shows a view of the city, symbols of agriculture and industry and the arms of Freiburg. Issued in 500 mark denomination, it had an annual interest rate of 3.5%. It may be difficult to understand, but this so called “worthless” piece of paper is valued in excess of \$500 in today’s scripophily market.





## ***KOL NIDREI***

*Kol Nidrei* is a declaration of annulment of vows with which the evening service of the Day of Atonement commences. The worshipers proclaim that all personal vows, oaths, etc., that they made unwittingly, rashly, or unknowingly (and that, consequently, cannot be fulfilled) during the year should be considered null and void. The recitation must begin while it is still daylight and must be prolonged until sunset. It is the custom to repeat *Kol Nidrei* three times in order to accommodate latecomers. In *Kol Nidrei* only vows affecting the self, i.e., vows made between man and God are comprehended. Not formally a prayer, *Kol Nidrei* nevertheless became the most beloved ritual of the Day of Atonement.

The origins of *Kol Nidrei* are unknown; none of the many theories is conclusive. The first reference to *Kol Nidrei* as a collective declaration is found in the responsa of the Babylonian geonim (beginning in the eighth century). It is stated that *Kol Nidrei* was familiar to them from "other lands"; but the "other lands" are not identified. An obvious possibility is Palestine, yet none of the extant sources of the old Palestinian liturgy has *Kol Nidrei*. It was presumed that the congregational recitation of *Kol Nidrei* originated in Palestine, as a reaction to Karaite attacks on the Rabbanite practice. It was also proposed that the original function of *Kol Nidrei* had been "the annulment of curses or oaths... that touch off evil forces in the community."

About the time of Hai Gaon (c. 1000 C.E.), general acceptance had been gained for a *Kol Nidrei* formula; it invoked divine "pardon, forgiveness, and atonement" for the sin of failing to keep a solemn vow (or, possibly, for having vowed at all). The period envisioned was "from the previous Day of Atonement until this Day of Atonement." The tosafists of 12th-century France and Germany, notably R. Meir b. Samuel and his son Jacob (known as Rabbenu Tam), did not accept the geonic version but reworded *Kol Nidrei* as an annulment of vows which may possibly be made "from this Day of Atonement until the next Day of Atonement." Rabbenu Tam's (Aramaic) version has remained standard for Ashkenazim.

Anti-Semites have frequently taken *Kol Nidrei* as evidence that the oath of a Jew is worthless.. In 1860 a Hebrew introduction to *Kol Nidrei* was included in prayer books in Russia on the recommendation of a rabbinic commission. It explained that *Kol Nidrei* was not meant to apply to oaths taken before courts of law. *Kol Nidrei's* persistent popularity is partly attributed to emotional factors, especially its association with Jewish



martyrdom. In 1917, Joseph S. Bloch propounded a dramatic, though unsubstantiated, theory that *Kol Nidrei* arose as a reaction to forced Jewish conversions to Christianity by the Visigoths in seventh-century Spain, to persecutions in the Byzantine Empire (700–850), and in Spain to persecutions by the Inquisition (1391–1492).

The standard Ashkenazi melody for *Kol Nidrei* is deservedly famous as a superior example of the musical tradition of the Diaspora, and, with much justification, of "Jewish music" as such. It is not a melody in the conventional sense, but an artistic concatenation of motives, stylistically related to the general melodic conventions of the High Holy Days. The motives alternate between solemn syllabic "proclamations" as in the opening, intensely devotional wave-like phrases, and virtuoso vocal runs.

In 1880, the Jewish Community in the City of Liverpool, England decided to commission a composer to set the *Kol Nidrei* words to music. The non-Jewish composer Max Bruch was selected and his composition was originally composed for solo cello and orchestra. It has become his most popular work, and is heard recited by millions of Jews three times on *Yom Kippur*.

Max Bruck's portrait appears on a German notgelt issue of 1921 and serves as the numismatic illustration.





## Joseph Cowen - A Neglected British Zionist

The share certificates of the Jewish Colonial Trust are recognized today as eagerly searched for scripophily collectibles. They are the tangible remains of Theodor Herzl's dream; the first material records of the creation of a Jewish bank, whose funds were to be used to for the benefit of the emancipation of the then persecuted Jewish communities in Europe. It is little wonder that the surviving records of this illustrious venture record major purchases of one or two shares, rather than multiples of hundreds or even thousands as is common today. But then, Jewish people willingly gave up their hard earned kopeks, kronen, groszy; francs and marks to support Herzl's dream of a Jewish land.

While the signatures of many of the directors of the Jewish Colonial Trust are well known leaders of the Zionist movement at that time, little has been written about Joseph Cowen, whose bold rubber stamped signature appears on almost every known early share certificate.

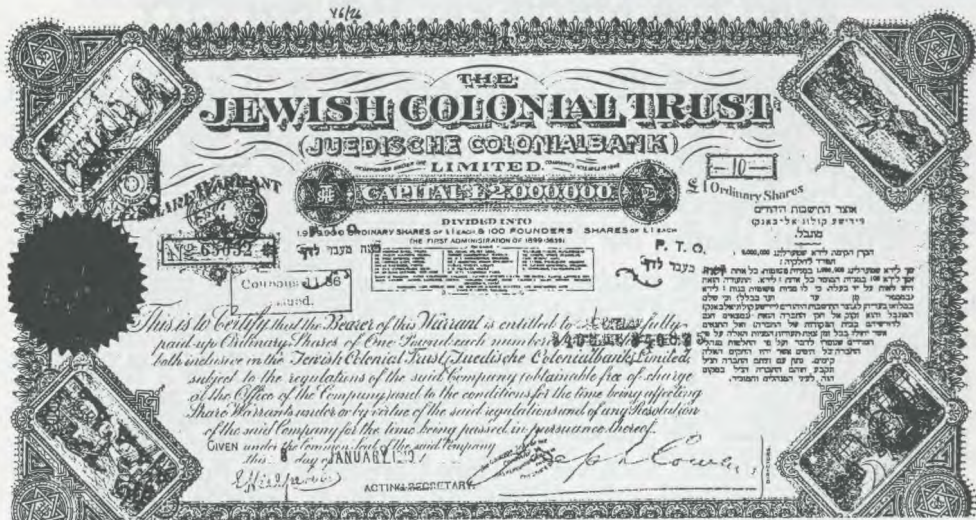
Joseph Cowen was born in Davenport, England in 1868 and originally was indifferent to Jewish affairs. He was persuaded to attend the First Zionist Congress by his relative, author Israel Zangwill, and evidently was mesmerized by what transpired at this congress. He thereafter devoted himself to the Zionist movement, becoming Herzl's chief associate in all matters concerning Great Britain and the Jewish community there. He was the moving spirit behind the foundation of the British Zionist Federation in 1899, and was elected several times to serve as its president.

In 1902, Cowen accompanied Herzl during his unsuccessful audience with the Turkish sultan. Later, Herzl made him a major character in his novel *Altneuland*, where he was called Joe-Joseph Levy. Joseph Cowen became a director of the Jewish Colonial Trust upon its foundation and held this position until his death in 1932.

During World War I, Cowen was one of the few Zionist leaders to support Vladimir Jabotinsky in his efforts to create a Jewish Legion. He also was Weizmann's right-hand man during the preparatory political work leading to the publication of the Balfour Declaration. He was also a member of the Zionist Commission to Palestine in 1918, treasurer of the Zionist Organization, a member of the Zionist Executive in 1921-22, and head of Keren Hayesod in Great Britain.

The illustrated Jewish Colonial Trust share warrant, issued in bearer form, for 10 shares is dated the 8th day of January 1919. The Anglo-Palestine Co., Ltd. share, issued to Lia Kappel of Antwerp, Belgium for one share, was issued during the great depression on the 31st of July, 1931.





This is to Certify that Lia Kappel  
of Antwerp, Belgium  
is the Proprietor of one Share  
of £1 each Numbered 70734 to inclusive  
in THE ANGLO-PALESTINE COMPANY, LIMITED, subject to the  
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there has been paid in respect of each of such Shares  
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התעודה הזאת היא לאות על יד בעלה  
כי לו מניות בנות לרא אחת (בכסף)  
מן עד ועד בכלל בחברה  
אנגליא פלשתינה מוגבלת והוא זקוק אד חק  
החברה הזאת וכי שלם בעד כל מניה ומניה  
ק לרא אחת.  
נתון עם זהות החברה הנ"ל.

הערה: המניות האלו לא תוכלנה להמסר מאיש  
לאיש ולחרשם בכפרם של המניות וזהו על ידי  
התעודה הזאת.

Given under the Common Seal of the said Company

this 31st day of July 1931

Joseph H. Cowie  
SECRETARY

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THE ANGLO-PALESTINE COMPANY, LIMITED. Voucher for the Supply of fresh Dividend Warrants.

After all the attached Dividend Warrants have been paid or advertised for payment the Company will, on surrender of this voucher and presentation of the corresponding Registered Certificate, issue to its Registered Holder a new Sheet containing Dividend Warrants and a similar voucher to be attached to the Registered Certificate.

אחרי אשר כל התעודות השלום הנצמדים בתגליתן תות יושלמו או יוכרו להחלשין או כאשר יבוא בעל התעודה וחזיתיה לחברה ויזאת לה את התעודה תחשבת תכנית לה  
תחן לו ליתן חרש המכיל תעודות השלום ויזרעם של התעודה הזאת.

The Anglo-Palestine Company, Ltd.

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on Ordinary Shares represented in the annexed Share Certificate numbered as below and

The Anglo-Palestine Company, Ltd.

DIVIDEND WARRANT No. 31  
on Ordinary Shares represented in the annexed Share Certificate numbered as below and

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DIVIDEND WARRANT No. 30  
on Ordinary Shares represented in the annexed Share Certificate numbered as below and

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The Anglo-Palestine Company, Ltd.

DIVIDEND WARRANT No. 28  
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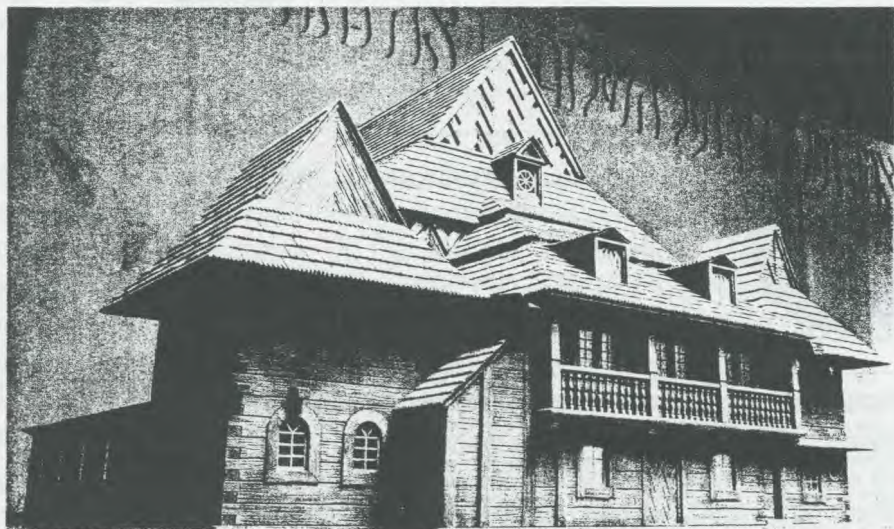


## ZUELZ, A MEDIEVAL POLISH CITY

Zuelz is located in the Opole province in S.W. Poland (formerly in Silesia). Although the city appears on the list of places where Jews were martyred during the Black Death persecutions of 1349, the identification is uncertain. The community itself had a tradition that its beginning was at the end of the 14th century, but the documentary sources date only from the 16th century, when the number of Jewish settlers was very small. In 1564 nine Jewish families lived in a Jewish Quarter (Judengasse) in their homes.

All Jews were exiled from Silesia in 1582 with the exception of Zuelz and Gross-Glogau, where many found refuge. In 1591 the local aristocracy sought to persuade the emperor to expell the Jews from Zuelz as well. They found a protector, however, in Hans Christolph von Proskowski, who labored successfully with strenuous Jewish support to secure their position; in 1601 the Jews received verification of their status.

Proskowski himself acquired Zuelz in 1606, maintaining a highly liberal attitude toward the Jews in his domain. They succeeded in developing their trading and commercial interests not only within the city but in many surrounding areas as well. In the 17th century Zuelz became a place of refuge for Jews from Poland, Moravia, and Bohemia. By 1647 there were 17 Jewish houses out of 155 in the town. Jews were involved in the silk industry as well as in the production of wool and wax. The community built a small wooden synagogue and school in 1717. Many synagogues throughout Poland were designed to be defended in case of need. Models of these synagogues are on display at *Beth Hatefutsoth*, the Museum of the Diaspora in Tel-Aviv.





The community had an important talmudic academy that established the reputation of Zuelz as a "learned city" in the 18th and 19th centuries and was the focus of the community's life. Many scholarly rabbis ministered to the community's needs over the years. The oldest tombstone found dates from 1640, but the cemetery itself must be somewhat older. In the 18th century there was a growth of the Jewish population to 600 in 1724; 1,061 (over half the total population) in 1782, and 1,096 in 1812. Thereafter, the Jewish population began to decline.

The community developed a number of philanthropic organizations that were active in the 19th century, the oldest being the *hevra kaddisha*. It also possessed a community school founded in 1844, but disbanded in 1870. The community declined further in the 20th century and was officially dissolved in 1914. The sacred objects in its synagogue as well as an invaluable collection of silver ornaments were transferred to Neustadt, which absorbed the small community. By 1929 only nine Jews were left in the city.

In 1921, a series of 10, 25 and 50 pfennig denominations of notgeld were issued. They show a portrait style view of this medieval city of towers, and commemorates the victory of the plebescite/referendum to remain part of Germany and also of the founding of the city 800 years before that.





## Jewish History in Karlsbad

Karlsbad is a city in W. Bohemia, Czech Republic, famous for its mineral springs. An express prohibition on Jewish settlement there remained in force from 1499 to 1793 and until 1848 Jewish residence in Karlsbad was contested in protracted litigation initiated by the non-Jewish merchants. In 1793, the Emperor Francis II enjoined the city to obey the general laws of the country in its attitude towards the Jews. The city, however, paid little attention to this new decree.

After 1793 Jewish peddlers were permitted to visit the town, while Jews could take the cure there during the official season and sick persons on doctors' orders in winter also. A hospital for needy Jewish patients, founded with special permission of the government by a Prague philanthropic association in 1847 was the first Jewish institution of its kind in Karlsbad.

In this hospital services were held on Sabbaths and festivals, notwithstanding the objections of the municipal authorities. The hospital became, also, the meeting place of the first Jewish families who began to settle in Karlsbad and acquired houses after 1848. Foundation of a congregation was authorized in 1868, and it grew rapidly.

The illustration, on the right, is taken from the 1903 edition of the Jewish Encyclopedia. It shows an impressive synagogue building, which when built in 1877, could accommodate more than 2000 worshippers.



Synagogue at Karlsbad.



Karlsbad became popular among Jews as a resort and a rendezvous of matchmakers and as a meeting place for rabbis and communal leaders from Eastern Europe. The 12th and 13th Zionist Congresses were held there in 1921 and 1923. The German population in Karlsbad was largely anti-Semitic, but anti-Jewish manifestations were restrained during the season, when political activities were banned.

In 1901 the community founded the *Kaiser Franz Joseph Regierungs-Jubilaum Hospiz*, which was opened on May 1st, 1903. The societies included a Bnai Brith lodge, a women's philanthropic society, several religious and social societies, a choral society in connection with the synagogue and a Zionist society.

With the event of Nazism and the return to Germany of the Sudeten in 1938, all but four Jews out of a population of around 2500 left Karlsbad during the Sudeten crisis in 1938. The synagogue was destroyed on Nov. 10, 1938.

A new community was established in 1945, mostly by refugee Jews from Sub-Carpathian Ruthenia, numbering approximately 400, including the members of the congregation and old-age home in Marienbad under its administration. A communal center, with a synagogue, *mikveh*, and reading room was installed. A memorial to Nazi victims and the fallen in World War II was erected in 1956 on the site of the destroyed synagogue.

The numismatic illustration is of a World War I ten krone emergency scrip note issued by the Karlsbad municipality.





## Operation *Kadesh*

Israel's War of Independence (1948–49) was terminated by Armistice Agreements, not peace treaties, between the State of Israel and the neighboring Arab states. The vague conditions of the agreements (especially the provisions for demilitarized zones), the refusal of the Arabs to enter into negotiations for peace, and the absence of progress towards the solution of basic problems inevitably led to the aggravation of relations between Israel and her neighbors. Between 1949 and the Sinai Campaign in 1956, Arab acts of hostility caused approximately 1,300 Israel civilian casualties. In August 1955 Egypt launched the fedayeen squads for murder and sabotage inside Israel, and Israel, in turn, conducted reprisals on an ever-increasing scale.

At the end of September 1955, Egypt and Czechoslovakia, with Soviet blessings, concluded an arms deal for the provision of large quantities of Russian arms to Egypt. This confirmed Israel's suspicions of Egypt's aggressive intentions and, since it changed the balance of armament in the Middle East, provoked a new arms race. On Oct. 24, 1956, two weeks after an Israel reprisal raid, a joint Arab military command was established, including Egypt, Jordan, and Syria, with the Egyptian chief of staff at its head. At the same time, Egypt fortified the Straits of Tiran and placed heavy guns at Ras Nuran, thus blocking the Red Sea route to Eilat. The passage of Israel shipping through the Suez Canal was already blocked.

Operation Kadesh (the code name of the Sinai Campaign) was a pre-emptive offensive to catch the Egyptians off balance before their hostile preparations were completed. For more than two years, systematic guerrilla attacks had been mounted by terrorists from the Egyptian-occupied Gaza Strip and the Peninsula of Sinai against the Jewish population of Israel. From across the borders, these fedayeen, as they called themselves, struck deeply into Israel's sovereign territory. It was cold blooded hit-and-run sabotage and indiscriminating murder. Pumps and pipelines and buildings were dynamited. Vehicles were mined and damaged. Children in school, wedding-guests in the midst of rejoicing, scholars at Bible study, lonely wayfarers, farmers in their undefended fields - all fell victim. Limited retaliation on Egyptian and Jordanian military targets was of no lasting avail. Protests to the United Nations were pigeonholed. Tempers in Israel ran high. The toll of innocent life and limb not to mention precious property, was heavy. At the same time, Egyptian forces blocked entrance to the Gulf of Eilat for Israel shipping and Egyptian guns, set up on the Straits of Tiran, were trained on vessels entering and departing. Conditions worsen-



ed after the signature of a military pact between Jordan and Egypt. It had to be stopped, now or never.

A rapid mobilization of reserves and the readying of Israel's small regular army began, and, at dawn on 29 October 1956, the columns of the Israel Defense Forces - armor, aircraft, parachutists and motorized infantry - were deployed and advanced into the wilderness of Sinai. It was less than a war, more than a raid. One after another, fedayeen strongholds were overrun. One after another, advanced Egyptian garrisons were engaged and reduced, but not always without fierce fighting. In a hundred hours, Israel's regulars and reservists had reached Sharm el Sheikh at the entrance to the Gulf of Eilat, and the shores of the Suez Canal. A brilliant and brief operation had been completed. It had been planned with outstanding skill, bold and imaginative.

In Egypt proper, there was the Anglo-French involvement. The ceasefire was followed by long and vexing arguments in the United Nations. But international assurances were ultimately given that left little doubt that Israel's justified military action would be allowed to have its effective and continuing influence upon the political, economic and human tranquillity of the State.

Thus assured, Israel withdrew from a peninsula which it at no time had sought to possess but was determined to purge of any future threat to the peace of its own citizens. Israel's men of science, and not only Israel's soldiers, had marched into Sinai. Archaeologists, epigraphists, botanists, and geologists; it was a rare opportunity for scholarly inquiry and observation, and it was scientifically used. And the young soldiers walked in the footsteps of ancestors who became one people in that desert and at Mount Sinai were given the Law that was to be their pride and their life for ever after.

Speaking in the Knesset on 7 November 1956, David Ben-Gurion, Prime Minister and Minister of Defense, described the campaign as a turning-point in the security and warfare of Israel, and in Israel's status in the Middle East and throughout the world.

The Sinai Campaign commemorative medal, glories the tenth anniversary of an achievement that while fell short of bringing about the full regional peace, for which Israel continues to strive, had done three vital things. The Gaza Strip and the Sinai desert were no longer a springboard for provocation and destructiveness. The Straits off Tiran leading into the Gulf of Akaba were open once more to international navigation; and Eilat, as it was in the golden days of Solomon's ships, was again the gateway to Israel's sea-lanes to the East.





### Description of the Medal

Obverse: In the center, a ship passing through the Straits at Tiran, represented in stylized form, and a great sun, the two together suggesting tranquillity and peace in the Straits. In Hebrew and English, the inscription: "Sinai Campaign - Tenth Anniversary", and the verse "And all her paths are peace", Proverbs 3, 17, and the year 5727-1966.

Reverse: Covering most of the surface, again in stylized form, the verse "A time for war and a time for peace", in Hebrew, Ecclesiastes 3, 8. From the inscription, there rises the emblem of the Israel Defense Army, a sword and olive branch.

Around the edge, above, the same verse in English. On the edge: The number of the medal, the emblem of the State and the words "State of Israel", in Hebrew and in English. Silver 935 appears on the silver medals.





# Ernest Bloch

by Fred Bertram

Composer Ernest Bloch (1880-1959), asserted a spiritual integrity that places him with the masters. "In his music," John Hastings wrote, "he has seen life piercingly and seen it whole. The world Bloch has created is a whole world, as filled as the one we call real with tumult and shouting, with longing and despair, with savagery and frustration, and with tenderness and loveliness and enchantment. He has not blinked at tragedy; but he has not stopped with it, either. And against all the howlings of the negative voices, he seems to beckon us toward the possibility of something better."

Born in Geneva, Switzerland, Ernest Bloch revealed his musical gifts early. He began to play the flute at the age of six, He learned violin at nine and was already composing musical works. Jewish melodies his father sang inspired him in his teens to create a symphony. When the great violinist, Marsik, came to Geneva, Bloch played for him. Bloch's father was opposed to his son's determination to have a musical career but Marsik finally convinced the elder Bloch that his son should continue his musical studies. Bloch left home at sixteen and for some half dozen years studied with the best musicians of Brussels, Frankfurt, Munich and Paris. At that time he composed his first big work, the *Symphony in C Sharp Minor*. In 1904, Bloch returned to Geneva and entered the family clock making business, From 1911 to 1915, Bloch taught composition at the Geneva Conservatory, conducted concerts and composed many musical works.

Bloch first went to the United States in 1916 as conductor for the dancer, Maud Allan, and soon won recognition. Early in 1917, he was invited to conduct his *Three Jewish Poems* in Boston. A few months later a concert of his orchestral works was given in New York. In 1920, he founded and organized the Cleveland Institute of Music. In 1925 he left it to become director of The San Francisco Conservatory of Music which he headed until 1930.

Life on an American Indian reservation for a short time inspired Bloch's *America Symphony* (1927) which brought him great success in the United States. He worked some of the native Indian chants into this American symphony, blending and harmonizing them with melodies of Spanish Negroes. Even here, it was said, his distinctly Hebraic style could not be obscured. As one critic wrote, "The Indian dance in this symphony resembles a Hasidic dance."

One of Bloch's most important works is his Great oratoria, *Avodath Hakodesh* ("Sacred Service", a setting of the Jewish prayer service), which



he wrote in seclusion in Switzerland during 1930-33 (commissioned by Gerald Warburg). This has been described as the best of Bloch's efforts to bring to the world the Hebraic style of music. Bloch's work has been credited with helping to establish Jewish music as an independent art form.

In 1938 Bloch returned to the United States. He made a number of tours as conductor, finally settling, in 1941, in Agate Beach, Oregon. There he spent the rest of his life except for annual lecture visits to the University of California. His manuscripts are preserved in the University's library at Berkeley.

Bloch was always his own man, despite the musical fashion of the day. He once stated: "I do not propose or desire to attempt a reconstruction of the music of the Jews. . . . It is rather the Hebrew spirit that interests me-the complex, ardent, agitated soul that vibrates for me in the Bible; the vigor and ingenuousness of the Patriarchs, the violence that finds expression in the books of the Prophets, the burning love of justice, the desperation of the preachers of Jerusalem, the sorrow and grandeur of the Book of Job, the sensuality of the Song of Songs. All this is in us, all this is in me, and is the better part of me. This it is which I seek to feel within me and to translate in my music-the sacred race-emotion that lies dormant in our souls."

"Amid the prevailing sterility of his cultural world," John Hastings wrote in 1948, "Bloch has truly been a voice crying in the wilderness. And yet, perhaps the most remarkable aspect of his music is that, for all its position of the outsider to contemporary mainstreams, it comes through as an extraordinary probing portrait of our times, which the essential timelessness of its character does nothing to dissipate. . . . The effect has been that of a prophet from the Old Testament transplanted into the present with all its ferment and complexity, and moving about amid the toppling masonry without forfeiting either his understanding or his majesty."

The Ernest Bloch medal is #111 of the Medallion History of the Jewish People.







# **CLUB BULLETIN**

**DONNA J. SIMS N.L.G.**

*Editor*

P.O. BOX 442 HERMOSA BEACH, CA.  
90254-0442

Volume XXI No. 3 May-June 2000



**INS OF LONG ISLAND** – The December meeting was well attended, spirited and one of the best ever. The January meeting was cancelled due to snow, and at the February meeting, plans were made for an excursion trip and exhibits were shown. INSLI meets the third Thursday of the month at 7:30 p.m. at the Syosset Library at So. Oyster Bay Road and the Long Island Expressway (Exit 43).

**INS / ICC OF LOS ANGELES** – An NASC program on ancient Greek coins was shown at the January meeting. Members were asked to bring in and show any ancients from their collections. Speaker for February was Mel Wachs presenting a slide program on ancient Biblical coins. Mel is an expert in this field and his presentations are always informative and very interesting. Dr. Thomas Fitzgerald was the featured speaker at the March meeting, "Coins of the Bar Kochba War" his subject. Along with a handout depicting numerous coins of that time period, Dr. Tom's oral dissertation was incredibly informative and educational. Next month election of officers will be held. The LA club meets on the third Thursday of the month beginning at 7:30 p.m. at the Westside Jewish Community Center located at 5870 West Olympic Boulevard, Los Angeles.

**ATTEND YOUR MONTHLY INS CLUB MEETINGS**




**INS OF MICHIGAN** – Jack Schwartz was the speaker at the January meeting, Jewish Museums Around the World” his topic. Members in attendance were asked to share their experiences in visiting Jewish museums in their travels. INSM meets the fourth Tuesday of the month beginning at 8:00 p.m. at the Jewish Community Center located at 15110 W. 10 Mile in Oak Park.

**INS OF NEW YORK** – For the February meeting, the exhibit topics were: the letter “H”, the Amphora and calendar items of Lincoln/Washington’s birthday, Leap Year, and Shabbat Shekalim. For the March meeting: the letter “I”, the topic was the Pomegranate and calendar items Shabbat Zakhor and Purim. INSN meets the third Tuesday of the month beginning at 7:30 p.m. at the offices of Dr. Jay Galst, 30 East 60<sup>th</sup> Street, 8<sup>th</sup> Floor, NY. And believe it or not, there is ample parking on the streets after 8:00 p.m.

**AINA TOUR NEWS** – I recently learned that AINA’s Tour 2000 had to be cancelled due to not enough participants. So hopefully next year will “be the year”.

**BUY / SELL / TRADE** – If you have any items you are looking for or want to sell or trade, please send me your inquiries (address at top of previous page). When this section first appeared, there were many interested in this feature, but has since really slowed down. So let me hear from you.

**MOMENTS IN THOUGHT** – Smile when you answer the phone, the caller will hear it in your voice. ... Open your arms to change, but do not let go of your values. ...

**COMMENTS FROM DJS:** I still enjoy attending my coin meetings. Do you? Programs are hard to come by, why not be a speaker at one of your meetings? Be well, be happy... 



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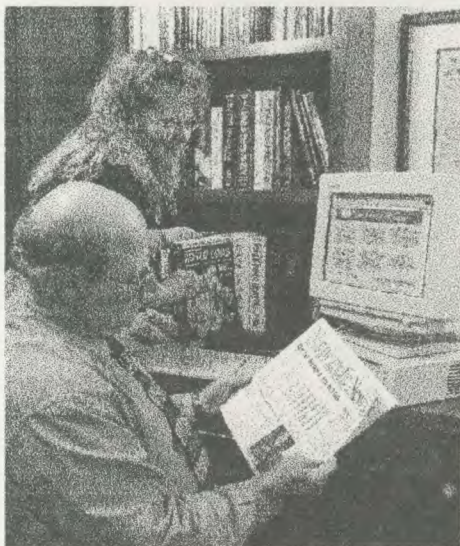
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